A

SERMON

AGAINST

ATHEISM,

Preach'd at the

PARISH-CHURCH

OF

St. Martin in the Fields,

Novemb. 24. 1700.

By *THO. KNAGGS*, M. A.

AND

Chaplain to the Right Honourable *FORD*
Earl of TANKERVILLE.

Publiſh'd at the requeſt of ſeveral that heard it.

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PROV. xiv. *v.* 9.

Fools make a mock at Sin.

ATheiſm and Infidelity as they were Sins ſcarce heard of in the Infancy of the World, ſo till theſe laſt days they found but ſmall Entertainment, nor had they any conſiderable Vogue or Reputation. As *Philoſophy* and Humane *Policy* got footing and obtain'd Ground, ſo thoſe prodigious Sins grew up, prevail'd and in proceſs of time became Modiſh and Faſhionable; inſomuch that many Men in our Days venture upon Sin without fear, *drink Iniquity like Water*, and make themſelves merry with the weighty and ſeri-

ous matters of Salvation. But as witty as theſe Men take themſelves to be, Yet it hath pleas'd the Spirit of God in Holy Scripture to call them *Fools*, and with that contemptible and infamous Character, it *Brands* and *Stigmatizes* them in many places. Holy *David* the Devouteſt Man that ever liv'd, calls that Man A *fool who ſaid in his heart, there was no God.* And *Solomon* the Wiſeſt man gives them no other Name who deſpiſe Wiſdom and Inſtruction, and *make a mock at Sin.*

Pſal. 14. 1.

That ſuch Men may be *reaſoned* into Truth and Sobriety, be made to look ſerious, and become thoughtful, I ſhall,

(1.) Shew the dangerous Folly of making a mock at Sin.

(2.) Lay down ſome Conſiderations to withdraw Men from that Folly. And,

(3.) Cloſe all with a profitable Admonition. And

(1.) The Folly of making a mock at Sin appears in concluding there is no God who overlooks Mens Actions, ſees their Hearts, and knows their moſt ſecret Thoughts.

That

That all things beyond this World are merely Fabulous, and ſuch Phantaſms as Men have fondly conceiv'd and created within themſelves. Upon this groſs and dangerous miſtake they proceed, making Religion the publick ſcorn of their Wit, and the Triumph of their common Drollery.

I muſt confeſs was there nothing beyond this World, and nothing to be expected on the other ſide the Grave; Religion then wou'd be a Cheat, *our Preaching Vain, and your Faith alſo Vain.* The *Apoſtles* and *Evangeliſts* wou'd be found to be falſe Witneſſes. *They which are faln aſleep in Chriſt are Periſhed*, and the many hours the Devout Chriſtian ſpends in Prayer, Reading and Meditation wou'd be loſt labour and to no purpoſe. Burn the Writings and Volumes of all Chriſtian Writers. Laugh at the Folly of all Saints and Martyrs, and applaud the Wiſdom of the *Epicure* if there be no God, if the Soul and Body die together, and no Day when the Righteous and the Wicked ſhall be *diſcern'd*, the one from the other. But who but A *Fool* can perſwade himſelf there is no God? Mal. 3. 18.

(1.) Lift up your Eyes on High, and behold the *Sun*, *Moon*, and *Stars*, and ſee who hath Created theſe things. Behold the ſtately Roof of Heaven, the huge Magnitude, the excellent Beauty and the decent Order of thoſe Celeſtial Bodies, and they are ſo many viſible Teſtimonies of an inviſible Godhead, and ſo many mute Proclamations of his ineffable Power, Wiſdom, and Goodneſs. Theſe carry ſuch lively Repreſentations of an infinite Power and Wiſdom, which duly conſider'd, will eaſily imprint in us, a certain Acknowledgment of the *Deity* of their Maker.

Pſal. 19. *The Heavens declare the Glory of God, and the Firmament ſheweth his handy-work.* With what ſtrange Raptures did this Conſideration tranſport the Minds of thoſe in *Job*? *Hear-*

Job. 37. 16. *ken, O Job, and conſider; Doſt thou know the balancing of the Clouds, the wondrous works of him which is perfect in knowledge? Haſt thou with Him ſpread out the Sky which is ſtrong, and haſt thou an Arm like God? Or canſt thou thunder with thy voice like Him?* The Beauty of the *Sun*, *Moon*, and *Stars* did ſo tranſport the Minds of the Ancient

Heathens, that they took them to be *Gods*, and offered Sacrifices to them. Now if the *Beauty* of the Creatures be ſo Admirable, how exceedingly tanſcendent is the *Creator*? The Sun is but the Shadow of his Brightneſs. The *Cherubims* cover their Faces, as being dazled with the Splendour of that inacceſſible Light, before whom all the World is but as a Drop of the Morning Dew.

From the Heavens above come we,

(2.) To the Earth beneath, and that alſo will declare a GOD unto us.

Eſt Cœlum & Terras, ſuperos quid quærimus ultra?

I ſee Heaven, and I ſee Earth, What need I look further for Gods?

As the Queen of *Sheba*, when ſhe had ſeen the *Houſe* which *Solomon* had built, the Meat of his Table, the Order and Attendance of his Servants, cry'd out, *Bleſſed art thou, and bleſſed are thy Servants that hear thy Wiſdom.* But *behold a greater than Solomon is here*; The *King of Nations*, *Lord* 1 Kings 10. 45.

Lord of lords, the bleſſed and only Potentate, that hath made the Earth by his Power; eſtabliſh'd the World by his Wiſdom; that *reacheth mightily from one End to the other, and ordereth all things ſweetly.* When we conſider this, we muſt needs admire the infinite Power of God, whoſe Decree hath eſtabliſhed the Foundations of it. And we can no leſs admire his Wiſdom, that hath ſo equally poiſed it, that the Body of the Earth ſhould hang in the Air, as it were upon Nothing; as if He had *weigh'd the Mountanis in Scales, and the Hillsn in a Balance.* *Apelles*, the moſt excellent Painter that any Hiſtory records, went to *Rhodes* to ſee *Protegenes*, one of the ſame Profeſſion; but finding him not at home, went into his Shop, took a Pencil, drew a Line, and went his way. So ſoon as *Protegenes* came home, and ſaw ſo curious a Line drawn, he preſently asks, Where was *Apelles*? Not that he had heard of his being there, but only becauſe he ſaw a Curious Line, which none but *Apelles* was able to draw. So when we ſee ſo many curious Lines, ſuch exquiſite Effects as no Creature in the

Jer. 10. 12. Wiſd. 8. 1.

Iſai. 40. 12.

World

World is able to imitate, tho' we have never ſeen God at any time; yet we muſt conceive, that ſuch a one there is by whoſe Wiſe and Powerful Operation they muſt of Neceſſity have been made. That Saying of *Pythagoras* is very Remarkable, *If any Man tells me, He is a God, let Him make ſuch Another World as this is, and then I will believe Him.* *Epicurus* enquires, *Quibus Machinis*, with what Engines was ſo huge a Fabrick as the Heaven and the Earth rais'd?

I anſwer; No Axes and Hammers, no *Moſes*'s Rod, no *Waters* to ſtrike upon when theſe Creatures were produc'd, but God's Omnipotent Word that call'd the whole Frame of Nature out of the bottomleſs Abyſs of Nothing. The Maker of all things needed not any Matter, or Inſtruments, or *L*abour; but that which Matter, or Inſtruments, or *L*abour is to others, His only Will is to Him. *By the Word of the Lord were the Heavens made, and all the Hoſt of them by the Breath of his Mouth.* He ſpake and it was done.

Præſentemq; refert quælibet Herba Deum,

Every Spire of Graſs proclaims a God. Conſider the Lilies of the Field, Solomon in all his Glory was not arayed like one of theſe. Were we to conſider the Surface of the Earth, or deſcend into its Bowels, how would the Wiſdom of God appear, and that Saying of *Democritus*,

——*Diis omnia plena*,

Every thing is full of the Gods, was no otherwiſe faulty but in the Number and Plurality of them.

From *Heaven* and *Earth*, let us,

Job. 12.6. (3.) Put off to the *Sea*, and the *Fiſhes* will declare a God unto us. The *Lord* has had a *hand* in them likewiſe, and has written his Name upon them. Theſe are a fit Subject to repreſent the Providence and Wiſdom of an Almighty Power. Their Multitude and Variety, their Shapes and Figures are evident Arguments of Divine Wiſdom. *As the Earth is full of*

Pſal. 104. 24, 25. *God's Riches, ſo is the great and wide Sea al-*

ſo;

ſo; wherein are things creeping innumerable both ſmall and great Beaſts. In the Sea are Reſemblances of Beaſts of the Field, Fowls of the Air, and Artificial things; as Swords, and Saws. And if we may believe *Pliny*, there are in the Sea the Similitude of Heavenly Bodies, the Moon and Stars. *Behemoth* by Land, and *Leviathan* by Sea, prove the incomparable Power of God. Job. 40. 41.

Beſides, the Bounds and Limits which are ſet to the Sea, which by a perpetual Decree it cannot paſs, may let us ſee the Finger of God is there. *Hitherto ſhalt thou go and no further*, proclaims a God. God himſelf asks *Job* this Queſtion, *Who hath ſhut up the Sea with Gates, when it brake forth as if it had iſſued out of the Womb?* That the Sea is higher than the Earth, is what Men of ſound Reaſon lay down for a certain Truth, and conſequently would overflow the Land, was it not ſtay'd by an Almighty Hand, that will not permit that raging Element to go beyond its appointed Bounds, and makes it recoil back again, even when it threatens the Shore with its terrible Waves and Roars. Chap. 38. 8.

There was a time when the Earth was covered with the Deep as with a Garment, and had not the Providence of God broke up for it his *decreed Place*, it had ſtill continued ſuch a Garment to the Earth, as the Skirt that was made for the Murthering of *Agamemnon*, where the Head had no place to get out. *I brake up for it my decreed place; I ſet bars and doors, and ſaid hitherto ſhalt thou come, but no further: And here ſhall thy proud waves be ſtay'd*, ſaid God. *Qui neſcit orare, diſcat navigare, He that knows not how to pray, let him go to Sea. They that go down to the Sea in ſhips, and do buſineſs in that raging Element: Theſe Men ſee the Works of the Lord, and his Wonders in the Deep.*

Job 31. 10. 11.

Pſal. 107. 23, 24.

I might alſo ſummon all thoſe goodly Creatures to join in Conſort to laud and magnifie the Wiſdom of their Maker, as I find them rank'd together. *Praiſe the Lord from the Earth, ye Dragons and all Deeps, Mountains and all Hills, fruitful Trees and all Cedars, Beaſts and all Cattel, creeping things and flying Fowl.* Thus the Fabrick of *Heaven* and *Earth*, the Glory of the *Sun*, *Moon*, and *Stars*, the Great-

Pſal. 148. 7, 9, 10.

neſs

neſs of the *Clouds*, the Vaſtneſs of the *Earth* and *Sea*, and the *Creatures* in both, prove the Supreme Power of God, and an Almighty Handy-work.

Now if the Being of every thing be from God, it will neceſſarily follow, that both he may and can Diſpoſe and Order every thing according to His Will. *He commands the Sun, and it ſhineth not, and ſealeth up the Stars.* Job. 9. 7. *He clothes the Heavens with Darkneſs, and maketh Sackcloth their Covering.* Iſai. 50. 3. He commands the Clouds, and they ſhall not rain. He commands the Fire and it burns not. A fruitful Land doth he turn into barren. He can withhold the Dew of Heaven, and the Fatneſs of the Earth; make the one as Braſs, and the other as Iron. It is He only that cauſeth the *Wind* to *blow*. He only appointeth the *former* and the *latter Rain*. He only gives *Snow*, He makes *Froſt*, He melts it; *He has made Summer and Winter.* Pſal. 147. 16. 18. *He prepareth Corn, and watereth the Ridges thereof; He ſendeth Rain into the little Vallies thereof; makes it ſoft with ſhowers, and bleſſeth the ſpringing of it.* Pſal. 65. 9, 10.

Away then with thoſe ignorant and ſawcy

cy Men, who pretend to know the Times and Seaſons, and talk as confidently of the Wind, as if it was *blown* by them, or as if the Clouds in which the Waters are bound up, were to drop down Rain at their Command. I forbear to mention, what a Gap ſuch Men open for *Atheiſm*, *Irreligion*, *Profaneneſs* and *Immorality*, and leave the Conſideration of it to ſuch as are in Authority.

But (4.) As further Arguments of their Folly who *make a mock at ſin*, in concluding *there is no God* to call them to an Account for what they do in this World; Let them look upon their *Bodies*, *Souls*, and the *Union* of both, and they will declare a God unto them. And,

Firſt, The *Body* of Man will teach him a God.

Gal. de uſu part.

When *Galen*, that famous Phyſician, had conſider'd the admirable Variety and Proportion of Man's Bodily Parts; He confeſs'd he could not believe that all theſe could be made without the moſt exquiſite Wiſdom of a Powerful Maker; but then he adds, He could not tell who this

this Maker ſhould be. At length conſidering more deeply the exceeding Wiſdom which he diſcover'd in the infinite Variety and Multiplicity, the convenient Scituation, and the wonderful Uſe of his Bodily Parts, wherein nothing was ſuperfluous, defective, and nothing to be better devis'd; brake forth into theſe Words, *Compono hic profecto Canticum in Creatoris noſtri laudem*, &c. *Here do I ſing forth the Praiſes of our Creator, for that he has of his own good Pleaſure beautified his things better than they were capable by any Art.* If we conſider all the Nerves and Arteries, all the Veins and Muſcles, the Bones and Ribs, the Brains, the Lungs and Heart, the Eyes, Noſe, Ears, Tongue and other Parts, together with their Beginnings, Seat, Connexion, and Uſe, we cannot but be ſtirr'd up, as *Galen* was, to believe and confeſs, That all theſe could not be made without the moſt exquiſite Wiſdom of a powerful Maker. It is not poſſible that there ſhould be a Multitude of Means exactly fitted and prepared to a Multitude of Ends, but it muſt proceed from ſome wiſe, intelligent Agent, that foreſaw

ſaw what Convenience there would be between thoſe Means, and thoſe Ends. From the *Body* paſs we,

Secondly, To the *Soul*, and that will declare a God unto us. The Worth and Dignity whereof is as unſpeakable as the Subſtance of it is inviſible. It is of Noble Deſcent from Heaven, Heavenly; a Spiritual, Immaterial Subſtance, ſent to ſojourn here for a time, and then *to return to God who gave it.* In the Soul is compriz'd the *Image* of Him that is inviſible. The *Underſtanding*, the *Will*, and the *Memory*, and other Excellent Perfections the Soul is endu'd with, may ſerve as a Ladder to climb up to the Contemplation of the Perfections of the Creator. And as the *Body* and *Soul* will teach us a God, ſo,

Thirdly, The *Union* of both will do the ſame; which is ſo ſtrange, that never any mortal Man could yet attain to the Knowledge of it. Such Knowledge is too wonderful for us. The marvellous *Union* of theſe two ſo different Natures in one Perſon, have aſtoniſhed the wiſeſt Inquiſitors into the Secrets of Nature. The

Wiſdom

Wiſdom of the Work argues the Wiſdom of the Worker. If we look but upon a Spider's Web or a Bird's Neſt, we begin to admire the Sagacity of theſe little Creatures. And can we look upon the curious Frame and Fabrick of our Bodies and Souls and yet not break out into Admiration of the excellent Wiſdom and Power of God? *He that made the Eye ſhall not he ſee? He that made the Ear ſhall not he hear?* He that teacheth Man Knowledge ſhall not he underſtand? Surely he that infus'd theſe Powers into the Creature muſt have them more infinitely in himſelf. Thoſe Perfections which are in us are more eminent in Him. He that gave Man a being, muſt needs have a more eminent Being. He that gave him Life, muſt needs have a more eminent Life. He that gave him Sence muſt needs ſee and hear, tho' not by any Corporal Organ, yet after a more eminent manner. And he that gave him Reaſon and Underſtanding muſt needs have them after a more eminent manner himſelf.

Man by vertue of his underſtanding can conceive many excellent Perfections to be in God, as infinite Wiſdom, Goodneſs, Power, Juſtice, Glory and Majeſty, and

therefore he that put this underſtanding into Man, muſt needs have every one of theſe himſelf.

Thus the *Heavens*, the *Earth*, the *Body* and the *Soul* of Man, and the *Union* of both is an Excellent way to Elevate our Underſtanding in the knowledge of God, and muſt force the moſt Atheiſtical and Irreligious Man to confeſs there is A God; A moſt wiſe Creator that made all things with exceeding Power and Wiſdom. And as the dangerous Folly of thoſe Men who make a mock at Sin appears in ſaying there is no God; So

Secondly, It appears in this; Suppoſe they grant ſuch an Omnipotent Being, yet they will not be perſwaded that he will Puniſh Sinners with that ſeverity the Holy Scripture declares. But if the Holy, Harmleſs, and Innocent Son of God, who was a Juſt and a Righteous Perſon cou'd not eſcape the Juſtice of God, our Sins being found upon him, what little Encouragement has the Profligate and Profane Man to think God will diſpenſe with him, if he lives and dies in them? The Sufferings of the Holy Jeſus are enough to fright a Man out of the Embraces of his Luſts, and ſet con-

vincely

vincely before his Eyes what a terrible thing it is to fall into the hands of the living God with our Sins about him. It must without all doubt be somewhat that was highly offensive to God that requir'd the Blood of his own dearly beloved Son to wash it away. Why was the Sun darkned? Why was the Veil of the Temple rent in the midst? Why did the Earth quake? Why did the Rocks rend? And why did bruit and dumb Nature make all that stir, but that surely some more than ordinary matter was in hand? Let no man deceive himself that Sin is no weighty matter, for it was the cause why the Sun of Glory was Eclips'd, why the Temple of the living God was dissolv'd, and why the Author of Life yielded unto Death. The casting of man out of *Paradise*, the Drowning of the *old* World, the destruction of *Jerusalem*, and the Reservation of the *faln Angels* in Chains till the day of Judgment, when they must change their bad condition for a worse, are all fearful Monuments of God's hatred against Sin. The Wrath of God against impenitent Sinners, is not so easily appeas'd as those *Fools* imagine, who make a mock at Sin. There is a sting in it, which in the End will bite like a Serpent.

Thirdly, The folly of those Men who make a mock at Sin, appears likewise in looking upon the Blood of Christ as a common thing, and setting a low value upon that which all good Men venerate and adore. Is there but one Medicine in the world to heal Sin, and will Man be so wilful as not to make use of it? Is the Blood of Christ the only *Gilead* in which there is *Balm* to cure their Sin-sick Souls, and do they despise it, cast it behind their back, and have slight and mean thoughts of it? Do they spend the value of it in Oaths? Do they forfeit the benefit of it in vain and Atheistical Discourse, and by a vicious life contemn that invaluable Ransome? How will that Blood rise up in Judgment against them? How will the Wounds of Christ give Testimony, stand forth, and witness against all such who vilify'd and set them at nought? Surely the wrath of God shall *smoak* against all such who slight the Mystery of Christ's Death, and that precious Blood which was shed on purpose to wash away the Sins of the World. Why was his Blood shed, but that benefit might be had by it? God might have justly cast us off, and suffer'd us to Perish in our Sins, but

but through his Son's Blood, it is once more brought to our choice, whether we Periſh or no. It would be a ſad ſaying for Chriſt to ſay, I have ſhed my Blood in vain, and my Death is to no End or Purpoſe. They having deny'd him, the Lord that bought them, what muſt they look for but he will deny them at the laſt Day, with a *Depart from me, ye Workers of Iniquity.*

Thus having ſhewn the dangerous Folly of making a mock at Sin; I come,

(2.) To lay down ſome Conſiderations to withdraw Men from that Folly: And,

Firſt, Let the Man who *makes a mock at ſin*, conſider that he muſt one day ſhake hands with the World, and bid adieu to all the Pleaſures of the Earth. That the Meſſengers of Death will then come to treat with him, and bring him Tidings of another World, and awaken him with Apprehenſions of that Almighty Being he deny'd, and of whoſe Power and Majeſty he would not be convinc'd.

Secondly, Let him conſider the Life and State that will be after he is gone off the Stage

Stage of this World, whether God or Satan is to carry him, for one of these two must, (all Men that ever liv'd in this World do certainly belong either to an Everlasting state of Happiness or Misery) and then let him argue with himself which of these two is to be chosen, Life or Death, endless Joys, or eternal Torments. Certainly if he has the least grain of Wisdom in him, any love for his Soul, or any Regard to the Death and Wounds of a Crucify'd Jesus, he will conclude that the state of the one is more eligible than the other, and choose the one thing necessary.

Thirdly, Upon the back of these Considerations, let him consider likewise the Judgment to come, that great Day of the Lord, when the Secrets of all Hearts shall be disclos'd, and every Action of his Life scan'd. When all his Wickedness shall be brought to light, and himself standing before Men and Angels to receive an irreversible Sentence.

Fourthly, Let him consider the Joys of Heaven, and the Rewards of a well spent Life, and whether it will not be well worth his while to order his Conversation to that End; that when Christ shall come to judge the

the Quick and the Dead, he may carry him both in Body and Soul into the ſame place with himſelf, even to the Fruition of God and the bleſſed Company of the Glorify'd Spirits.

Fifthly, Let him conſider the Miſery appointed for all incorrigible and impenitent Sinners after Judgment, when he muſt feel the Power, and lie under the Wrath of an incens'd Deity; and what the ſad and inexpreſſible Woe is of being for ever depriv'd of the Preſence of God, and ſhut up for ever in a place of diſmal Darkneſs.

Let the Man who now *makes a mock at Sin* enter into theſe Conſiderations, and I doubt not but he will be quite another Perſon, and inſtead of crying down Religion, wou'd have it promoted, encourag'd, and practis'd as the only thing that will make well for his Soul, when he comes to be try'd before an Impartial Judge. Then he will find Sin no ſporting matter, that it will be an Heavy load upon him, the guilt whereof ſpeaks terrible things unto him. Then he will make many wiſhes he could come back to live again upon Earth that he might be more regular in his Life, and more obſervant of his Duty. But alas! All wiſhes

will

will be in vain. The Man is come to judgment, and the Judge of all the Earth will do right.

Thus having laid down ſome Conſiderations to withdraw Men from that Dangerous folly of *making a mock at Sin*. I come,

(3.) *Laſtly*, To cloſe all with a profi- Admonition.

Gal. 6. 7. *Be not deceiv'd, God will not be mock'd; for whatſoever a Man ſows, that ſhall he alſo reap.* Man muſt expect Evil for Evil; and to believe the contrary, were to mock both God and our ſelves. Should Wicked Men, who ſow to the Fleſh, reap Life Everlaſting, how would God be derided and mock'd by them? They that ſow Tares ſhall never reap Wheat. God is a Righteous God, and in this conſiſts his Righteouſneſs, that he will give to every one according to what he has done.

Iſa. 3. 10. *Say ye unto the Righteous that it ſhall be well with him: For they ſhall eat the Fruit of their Doings, but wo unto the Wicked, it ſhall be ill with him: For the Reward of his* Rom. 2. 5, 6. *Hands ſhall be given him.* Hence it is that the Day of Judgment is call'd by St. *Paul*, *a Day of Revelation of the* righteous *Judgment of God, who will render to every one according to his* Deeds,

Deeds, and he gives the Reaſon, *for there is no reſpect of perſons with God. Thine Eyes are upon all the ways of the Sons of Men, to give every one according to his ways, and according to the fruit of his doings*, ſaith the Prophet *Jeremiah*. *We muſt all appear before the Judgment-ſeat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.* The Nature of Juſtice conſiſts in giving every one his own, and the Apoſtle tells us, *The Day ſhall declare it*; where by *Day* he means the Day of Chriſt's Coming to Judgment. The Philoſopher *Plato* could tell us, That God doth ἀεὶ γεωμετρεῖν, *always act the Geometrician*, deal with all Men equally, and proportions Rewards and Puniſhments to their Deſerts. O that the profane Swearer, the Blaſphemer of the Holy and Reverend Name of God, the Scoffer, and other lewd and profligate Perſons would take into their ſerious Conſideration the Thoughts of Eternity, and no longer *make a mock at ſin*, which ends in the loſing of their precious and immortal Souls! It is appointed for them

v. 11. Jer. 32. 19. 2 Cor. 5. 10. 1 Cor. 3. 11.

and all Men once to die; and aſſoon as Death has clos'd their Eyes, to anſwer at the Bar of Divine Juſtice, to give an Account of every thing done in the Fleſh. What is it that makes many Men ſo bruti ſh in their Lives and Converſation, ſo regardleſs of Heaven and Happineſs, and ſo ſottiſhly careleſs of their Souls, but a want of cool and ſerious Thoughts of God and his Attributes, his Juſtice and other Perfections. Thou who makeſt a at Sin,

Firſt, Lift up thine Eyes on High, and tremble to offend that God who hath created theſe things. See how every thing above thee is full of lively Expreſſions of his infinite Power and Wiſdom.

Secondly, Look down upon the Earth, and that will teach thee how many Ways the Glorious Wiſdom of God ſhines here below. How many Arguments of Divine Wiſdom might I here diſcover if I had the Wiſdom of *Solomon*, to diſcourſe of all from the Cedar in *Lebanon* to the Hyſſop that grows out of the Wall. It was the Saying of St. *Bernard*, That for a long time he had no other Inſtructors, no other Maſters

Maſters to teach him there was a God, *præter quercus & fagos*, but *Oaks* and *Beaches*.

Thirdly, Let him launch forth to Sea, and *That* and the *Fiſhes* which are in it, will declare a God unto him. The Bounds and Limits which He hath ſet to that raging Element by a perpetual Decree, that it cannot paſs, will teach him an infinite Power, and is an evident Argument of Divine Wiſdom.

Fourthly, Look upon thy ſelf, conſider thy *Soul*, thy *Body*, and the *Union* of both. See the admirable Structure of the One, the incomparable Perfections of the Other, and the marvellous *Union* of both. Think with thy ſelf, For what End was ſo glorious a Creature as thou made? And then do not make thy ſelf a Beaſt, by forgetting thou art a Man, God's more immediate Handy-work, the Maſter-piece of the Creation, and in whom there is the Image of God; a Reflexion of his Divinity.

O Man! Let theſe Conſiderations perſwade thee to *ſtand in awe, and ſin not*. Dare not to abuſe ſo Excellent a Fabrick as thou art, by thy Intemperance, to the

Diſhonour of thy Maker; but conſecrate it wholly to Him, whoſe Image and Superſcription it bears.

Os Homini ſublime dedit-----

God has given Man an Upright Frame of Body, a Countenance erect to Heaven, that the Uprightneſs of his Mind might be conformable to the Structure of his Body. It was the Counſel of *Socrates*, that Men ſhould often ſee themſelves in Glaſſes; that ſeeing the outward Beauty and Comlineſs of their Bodily Parts, they might be ſtirred up to be more careful, not to diſgrace them with the Crookedneſs and Deformity of their inward Man. God hath given Man an Underſtanding Heart, let Him not be like the *Horſe* or *Mule* that have no Underſtanding. *Ipſis beſtiis beſtialior homo ratione vigens, & non ratione vivens*, ſays St. Bernard, *He is more bruitiſh than a Beaſt that is endued with Reaſon and lives without it.* And ſome *Stoicks* have been of opinion, that it was better to be a Fool in the ſhape of a Man, than a Wiſe Man in the ſhape of a Beaſt.

Let the time paſt then of your lives, ſuffice you to have ſpent it in Service and Slavery

Slavery to your Luſts. What God ſaid to the People of the *Jews*, I this Day ſay to You, *Remember your own evil ways, and your doings that they were not good; and loath your ſelves in your own ſight for your Iniquities, and and for your Abominations.* Ezek. 36. 31.

Duſt and Aſhes, who art thou, that thou dareſt rebel againſt thy Great and Omnipotent Creator? That dareſt open thy Mouth againſt that God *in whoſe hands thy breath is, and whoſe are all thy ways?* No other Creature need be call'd upon to praiſe the Lord but Man. Not one of them fail in their Duty and Homage. The Glorious *Angels and Arch-Angels, Cherubims and Seraphims continually cry, Holy, Holy, Holy, Lord God of Sabaoth: Heaven and Earth are full of the Majeſty of thy Glory.* The Celeſtial Bodies, the *Sun, Moon* and *Stars* do all in their ſeveral Kinds conſpire to make his Name Glorious. He commands the *Winds* and the *Sea*, and they obey Him. *Every Creature in Heaven and in Earth, and under the Earth, and ſuch as are in the Sea, cry, Bleſſing, Glory and Power be unto him that ſits upon the Throne, and to* Dan. 5. 23. Pſal. 148. Rev. 5. 13.

the

the Lamb for ever. 'Tis Man only that thinks irreverently, that ſpeaks profanely, and walks ſtubbornly againſt Him. 'Tis he only who ſays, *Who is Lord over me*, and forgets that God who made him? Who after he has beheld the wonderful Works of God in the *Heavens* above, and in the *Earth* beneath; After he has look'd upon the great and wide *Ocean*, and the ſtrange and wondrous Works therein; After he has ſeen the admirable Structure of his *Body*, the incomparable Perfections of his *Soul*, and the ſtrange *Union* of two ſo different Natures in one Perſon, makes no other uſe of them, than to Mock that God, the Author and Maker of them, by whom he lives, moves and has his Being. How pathetical is the Prophet *David*, when he conſiders the *Heaven*, the *Earth*, and the *Variety* of Furniture with which
Pſal. 8. 1. both are adorn'd. *O Lord our Governour, how excellent is thy Name in all the Earth! Who has ſet thy Glory above the Heavens?*
v. 3. *For I do conſider the Heavens, even the Works of thy fingers: The Moon and the Stars which thou haſt ordained.* Then he deſcends to the Creation of Man, and the Dominion

nion God has given Him over the Works of his Hands. At laſt concludes the *Pſalm* in the ſame Admiration of that Glory of God that he begins it with, *O Lord our Governour, how Excellent is thy Name in all the World?* Was the time to begin again that hath run ſince my firſt Entrance upon this Subject; I cou'd ſpend it all in this one Contemplation. And therefore let the Conſideration of it ſtir you all up to join in Conſort with theſe Four and Twenty Elders who caſting their Crowns before God's Throne cry out, *Thou art worthy, O Lord, to receive Glory, Honour and Power, for thou haſt Created all things, and for thy Pleaſure they are and were Created.* This God is worthy to be Praiſed. His incomprehenſible Glory and Majeſty deſerve more than we can aſcribe, ſhou'd we be continually proſtrate on our bended Knees, and his Abſolute Dominion challengeth the utmoſt Abilities of our Tongues, Hearts and Lives. Fear this Lord, and while you live Praiſe, Laud, and Magnifie his Wiſdom, *O Lord, how Manifold are thy Works, in Wiſdom haſt thou made them all?* that ſo when Ye depart out of this World, your Souls may be

v. 9.

Rev. 4. 11.

be carry'd to Heaven, there to Laud an
Magnifie his Great and Glorious nam
for Ever and Ever. *Amen.*

FINIS.

Kalendarium Hortenſe; or, th
Gard'ner's Almanac, Directin
what he is to do Monthly through
out the Year; and what *Fruits* an
Flowers are in Prime. The *Nint*
Edition, with many uſeful Add
tions, By *John Evelyn* Eſq;. Fe
low of the Royal Society. *Londo*
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King's Head and *Crown* near *Du*
ham-Yard, in the *Strand*, 1699.

ERRATA.

PAge 7. line 17. read *God.* p. 8. l. 23. r. *Mountains.* l. 14. del
p. 15. l. 16. r. *Brain.* p. 24. l. 7. r. *profitable.*